to give wealth wken being purified thou art bene-
volently inclined.'

28. [2]Thou, LSDTT, when effused, the showerer
(of benefits^ make us celebrated amongst men: slay
all our enemies.

29. (Enjoying) the friendship of thee here and thy
excellent food, IXDTJ, may we overcome our assailants.

30. [G]"\Yith thy weapons which are formidable and
sharp for slaying (the foe), defend as from the scorn
(of our enemies).

II. (LXIL)

The *Rislti* is JAUADAGXI, of the race of BHEIGU ; the deity and
metre as before.

Taiga xxiv. 1. [4]These rapid *Soma* juices have been directed
through the filter (to obtain) all good things —

2. Powerful, repelling many evils, bestowing
happiness and riches upon our sons and horses.

is here explained as *asmabliyafii ffhanam datum ichchhasi.* Cf. IX. 20. 7, where Sayana explains *makhah* as *ddnam* • anil IX. 64. 26, where he explains *Makhasyuram* as *dhimaltamdm.* la 101. 5, *makltd&jxU* is explained as *stutilhih jpujdm icnchhati.* Sayana's general explanation of *makhah* is either *yajTiam* or *dhanaiit* (or *ddnaw}.* In both cases the original root would be 3IAGH, "great." The meanings "fight," "strive," etc., are foreign to Say ana, being derived from a comparison of

fjLa-%€ou(U) mactOj etc.

[2] Sama Yeda, I. 5. 2. 5. 3, and IL 2. 1. 2. 1.

[s] Sama Yeda, IL 2. 1. 2. 3.

[4] Terses 1 to 3 occur Sama Yeda, II. 2. 2. 1. 1-3, with slight variations.